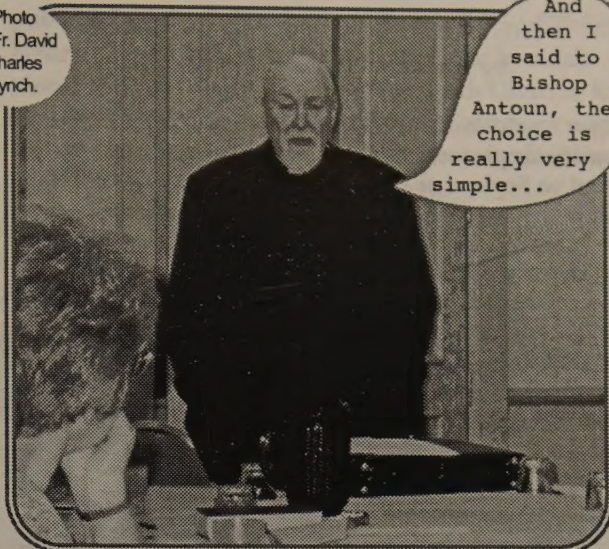


The Lion

RECEIVED
SEP 07 1999
September 1999

The Lion is a merely parochial newsletter for members only of St. Mark's Orthodox Parish, Denver, Colorado. The Christians were first called 'Catholic' at Antioch (St Ignatius' *Epistle to the Smynians*)

Photo
by Fr. David
Charles
Lynch.



The V. Revd. Paul Schneirla, Vicar General of the Western Rite Vicariate, leads discussion of one of many topics during the Western Rite Meeting at the Chicago Convention. Topics included progress in planting and growing Missions, Publications, especially the proposed Hymnal, Plainsong Psalter, an Altar Missal.... Metropolitan Philip attended part of the afternoon session and gave a most edifying talk beginning with the words "I want you to know that I am with you One Hundred Percent!" About 35 clergy and laity attended this section. The Western Rite Vicariate has grown 1,000 percent in this Decade and added most of the real growth to the Archdiocese in the past several years!



From the family of Charles O. Voigt

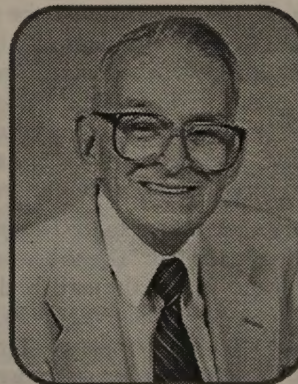
August 30, 1999

Dear Church Family:

Thank you to everyone who extended their support and offered prayers during the time of my father's death. He was truly a special person and I will miss him dearly as I know many of you will.

It is never more apparent nor as appreciated until a time like this the importance of being connected to a church family. Many of my and my family's needs were fulfilled with just one phone call. Food was delivered for my family and help was offered. It was obvious much work went into the preparations for the funeral without my involvement. It was such a relief to be relieved of those details and to know that my father would receive a service and burial in the Christian Orthodox manner with which my family is accustomed and comfortable. Thank you to all who took the time out of their busy schedules to attend and a special thank you to the choir members who attended to provide music and leadership. I thank my daughter, Manda, for offering her musical talent to her grandfather, and Bret for serving as acolyte. Thank you for the flowers and cards that flowed abundantly, for they truly were a comfort to receive. And thank you Father John and Deborah for your leadership and direction during this time, and always.

With Love,
Laurie Voigt Baker and family



"Rest Eternal grant unto him, O Lord." Mr. Charles (Chuck) Voigt reposed in the Lord on Sunday, August 1, 1999. He had just a week earlier submitted a photo of his children and the story of a recording that had appeared on Public Radio and which appeared in the August LION. Jane Voigt and five of their seven children preceded Chuck Voigt Sr into the Kingdom of Heaven.

The New Year & the Psalter

by The Revd Patrick Henry Reardon

Editor's note: In the civil practice of the Byzantine (Eastern Roman) Empire a tax for the support of the Army was collected on September 1st each year. The Church adopted the notion that this date should coincidentally mark the beginning of the Church Year. In the mystic West we conventionally think of the Church Year as beginning with Advent - a season whose duration in weeks before Christmass has varied from place to place. The Ambrosian Kalendar has five weeks of Advent, the modern Latin has four. Perhaps the most logical (Theological?) practice was that of old England in which the 'New Year' began on March 25th - the Day of our Lord's Incarnation. If the years are 'Anno Domine' then why not? -JCC

PSALM 64 (Hebrew 65) is traditionally associated with new year's day - not January 1, but the beginning of the Church's new year on September 1. In the Orthodox Church this date is called "the crown of the year," an expression that comes, in fact, from Psalm 64: "You will bless the crown of the year with Your kindness."

Like the Jews, who also celebrate the new year in the autumn with a feast called Rosh Hashanah (literally, "the head of the year"), the Church senses that the closing of the old year has something to do with the bringing in of the late summer's harvest. When this culminating labor has been accomplished, the people of God feel that the year itself has come to completion, and it is time to begin anew.

Because of its connection to the harvest, Psalm 64 is emphatically fitting to the fall: "The sunrise and the evening You make delightful. You visit the earth and water it. You endow it in manifold ways. The river of God is filled with water. You prepare food for Your people, for this is Your provision. Oh, drench the furrows of the earth; increase her crops; budding forth will she dance in the downpour. You will bless the crown of the year with Your kindness, and Your meadows will bulge with Your bounty. Seasonal fruits will swell in the wild, and the hills will be girdled with joy. Thick coats will adorn the rams, and valleys stand deep with the grain. They will vow themselves over to ovations, and the chanting of hymns."

In a number of places, moreover, Holy Scripture (e.g., Matthew 13:30; Revelation 14:15) likens the final times themselves to a harvest, a theme that has found its way into much of the popular hymnody of autumn ("Bringing in the Sheaves," "For the Lord our God shall come, and shall take His harvest home," etc.). The tones of autumn, growing

ever more sober through the season, tend to turn reflective minds to thoughts of the ultimate things: death, judgment, and eternity.

Psalm 64 touches also this eschatological aspect of the harvest: "To You a hymn is due, O God, in Zion, and devotion will be offered to You in Jerusalem. Hear my prayer; to You all flesh will make its way." This psalm's line about the final return of mankind ("all flesh") to God became part of the Introit of the Latin Funeral Mass: *Ad Te omnis caro veniet*, an affirmation immortalized in both a well known

Gregorian chant rendition and the polyphonic versions of Mozart and other great composers. Thus, the abundant fruit for which we pray in this psalm should include also - indeed, most of all - the great harvest of godly lives.

For this reason, the holy city of this psalm, called Zion and Jerusalem, is best thought of here as that heavenly city that is both the goal of our pilgrimage and the garnering house of our harvest. Such seems to be the sense of the next lines: "Blessed is he whom You have chosen and taken to abide with You; he shall dwell in Your courts. We shall be filled with the delights of Your house. Holy is Your temple, magnificent in righteousness." This is that city of which it is said: "There shall be no night there; they require no lamp nor light of the sun, for the Lord God enlightens them. And they shall reign for ever and ever" (Revelation 22:5).

Prior to its heavenly reference, this coming of all flesh to God pertains likewise to our drawing near to Him in worship, especially in bearing gifts from the harvest. The underlying Hebrew expression here, 'adeka, very often has this meaning in the specifically liturgical literature of Holy Scripture. Just in the Hebrew text of Leviticus and Numbers, for example, the word is used in this sense 138 times. The worship of the Church, which is anticipatory of, and preparatory for, the worship in heaven, is the place where all flesh may draw near unto God, because His house is a house of prayer "for all the nations" (Isaiah 56:7; Mark 11:17).

It is no surprise, then, that our psalm will emphasize this note of universalism, of fulfilled geographical catholicity: "Hear us, O God our Savior, the hope of all the far reaches of the earth, and in the distant sea. . . . The nations shall be in ferment, and those who dwell in the far reaches will be afraid of Your signs." These "signs" of God include the wonders by which He has endowed the world, "preparing the mountains in His strength, wrapped about with power, stirring the bowel of the sea, mastering its waves." §



Subdeacon Lawrence & son with Fr. John following a Mass the Dean served at St. Elisabeth Parish in Mesquite, Texas. The Altar has been beautifully renovated with new icons and a golden reredos.

The first volume of J. M. Neale and Littledale's Commentary on the Psalms (3rd Edition) is available from St. Mark's Bookstore for \$45 including handling & postage.

A Page from *Brightest and Best,* *Stories of Hymns*

by George W. Rutler, Ignatius Press, 1998

RARELY are the words and tune of a hymn so incongruous in their origins as these lines set to "Pleading Savior." The tune got its name

from the opening of the hymn it first accompanied in 1855 in the original edition of the Congregational hymnal called the *Plymouth Collection*.

This vast collection of nearly fourteen hundred hymns was largely the work of the indefatigable and controversial minister of the Pilgrim Church in Brooklyn, New York, Henry Ward Beecher. His father, Lyman, had been a principal player in fomenting the nativist riots against the Ursuline nuns of Boston in 1834,

preaching on August 10 against "The Devil and the Pope of Rome". The Beecher family dedicated much of its rhetorical energy and literary talent to abolitionism (Lincoln visited and prayed in Henry's Brooklyn parsonage). The cause was famously dramatized by Henry's sister Harriet in *Uncle Tom's Cabin*, though Henry's advocacy of female suffrage was opposed with equal force by his sister Catherine (1800-1878), who balanced her antisuffrage sentiments with promotion of higher education for women. Henry, of course, figured in a sensational adultery trial in 1875; Harriet had already caused a different kind of uproar when she accused the late Lord Byron of incest. In a quieter vein, their nephew Charles Emerson Beecher (1856-1904) was the Yale

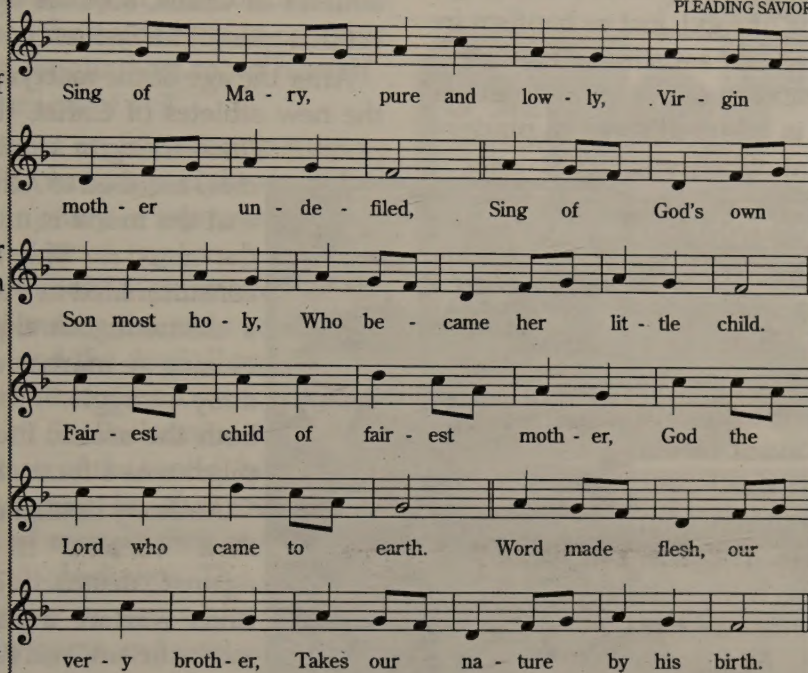
paleontologist who pioneered the study of trilobites. Henry's brother Charles helped with the hymnal, along with the organist of the Plymouth Church, John Zundel (1815-1882) of Germany, who had been organist of the Lutheran church in St. Petersburg and bandmaster of the Imperial Horse Guards.

The eclectic feminism of the Beechers could not have anticipated the high Marianism of the words. While the poem that inspired it appeared without the

name of its author in a parish pamphlet in the English village of Ilkeston in Derbyshire probably in 1914, it was rewritten by Roland Ford Palmer (1891-1985). Born in England, Palmer migrated to Canada and attended the University of Toronto. Ordained to the Anglican priesthood in 1917, he entered the novitiate of the Society of St. John the Evangelist in Cambridge, Massachusetts, and eventually became Superior of that society in Canada. The S.S.J.E. was an Anglican religious order for men, the first founded in England since the Reformation. The idea of "Protestant monks" was most unfamiliar, and when some of them set up in a parish on Cherry Street in Philadelphia, walking outdoors in their cassocks, a lady in the neighborhood complained to the

Sing of Mary, pure and lowly

PLEADING SAVIOR



Sing of Ma - ry, pure and low - ly, Vir - gin
moth - er un - de - filed, Sing of God's own
Son most ho - ly, Who be - came her lit - tle child.
Fair - est child of fair - est moth - er, God the
Lord who came to earth. Word made flesh, our
ver - y broth - er, Takes our na - ture by his birth.

2 Sing of Jesus, son of Mary,
In the home at Nazareth.
Toil and labor cannot weary
Love enduring unto death.
Constant was the love he gave her,
Though he went forth from her side.
Forth to preach, and heal, and suffer,
Till on Calvary he died.

3 Sing of Mary, Sing of Jesus,
Holy Mother's holier son.
From his throne in heaven he sees us,
Thither calls us every one,
Where he welcomes home his Mother
To a place at his right hand,
There his faithful servants gather,
There the crowned victors stand.

4 Joyful Mother, full of gladness
In thine arms thy Lord was borne
Mournful Mother, full of sadness,
All thy heart with pain was torn.
Glorious Mother, now rewarded
With a crown at Jesus' hand,
Age to age thy name recorded
Shall be blest in every land.

5 Glory be to God the Father;
Glory be to God the Son;
Glory be to God the Spirit;
Glory to the Three in One.
From the heart of blessed Mary,
From all saints the song ascends,
And the Church the strain re-echoes
Unto earth's remotest ends.

Protestant Episcopal bishop that some of his clergymen were practicing celibacy in the streets.

Ten years before his death, I visited with Father Palmer in British Columbia, where his gracious and very gentle aspect became strongly saddened about the changes and degradations in his Church. He was honored to have written this hymn and pleased that it was sung.... §

The Martyrs and the Monks

from *The Church Impotent* by Leon Podels, Spence Publishing Company, 1999. pages 89-92.

BEYOND BAPTISM, Christian tradition has recognized an even deeper initiation, a stronger conformation to Christ. It is the baptism of fire, which "signifies a purification and a consecration, that is to say, a rite of initiation giving the right to a participation in the celestial Mysteries [i.e., the liturgy], just as baptism in water is the prerequisite for assisting in the earthly Mysteries." This baptism of fire gives access to the divine light and is achieved through martyrdom or the equivalent of martyrdom, the life of the monk. The Christian is not simply a student of Christ; discipleship consists not simply in hearing and applying the teachings of Christ, as if he were simply another sage. To be a disciple of Christ is to imitate Christ, and the key event in the life of Christ was his death and resurrection. The Christian who is most fully conformed to that death and resurrection is the best imitator of Christ: the martyr therefore most clearly fulfills the Christian call.

Jesus responds to Philip, who has conveyed the Greeks' request to see him, that *unless a grain of wheat falls to the ground and dies it remains alone; but if it dies it bears much fruit*. Jesus by this indirect reply alludes to his own death, which would reconcile all men to God. The reunion of Jew and Greek in the Church was the first sign of the ultimate return of the cosmos to God. But Jesus implies something about his followers as well, whom he has told to take up the cross daily and follow their master. Luke describes the death of Stephen in terms parallel to Christ's death. In showing that Saul, who stood by consenting to the death of Stephen, becomes Paul the apostle, Luke also implies, as Tertullian later said, that the blood of the martyrs is the seed of the Church.

The theology of martyrdom developed very early under the pressure of martyrdom. The two great martyrs, Ignatius of Antioch and Polycarp

of Smyrna, left their imprint on all later accounts of martyrs. The martyr is the new athlete, the new soldier. His passion is not passive, but active, a battle. The Church felt, therefore, that martyrdom was, properly speaking, a masculine activity. While awaiting execution in the year 202 Perpetua had a dream in which an angel came to her and anointed her so that she became, mystically, a man, exclaiming, "Facta sum masculus." All Christians, including women, are called to be athletes of Christ, soldiers against Satan, and to act in a masculine fashion in the spiritual realm.

After the age of the martyrs, the monks became the new athletes of Christ, the successors to the martyrs. *The Teaching to Monks (Doctrina ad monachos)* ascribed to Athanasius even claims that the monk is more of a soldier than the martyr: "The martyrs were often consummated in a battle lasting for only a moment; but the monastic institute obtains a martyrdom by means of a daily struggle." The Irish monks saw both the ascetic life and the life of the pilgrim as a form of martyrdom.

Anthony battled demons in the desert in a "contest," in "many wrestlings" against "destructive demons." Benedict finds warfare a natural metaphor for monasticism, and recurs to it frequently in his Rule. He addresses the one who by his own will, *abrenuntians proprii's voluntatibus*, will be in the army, *militaturus*, with *fortissima et praeclara arma*. Hearts and minds must be prepared for *militanda* in obedience. Cenobites are monks who are in *monasteriale militans*; anchorites are those who have learned how to fight, *pugnare*, against the devil and can leave the column, *acie*, to engage in solo combat, *singularem pugnam*, to fight, *pugnare*, against the vices of mind and flesh. Both slave and freeman are in the same rank, *aequalem servitutis militiam*. The battle is fought against the devil.

Later monks continued to think of themselves as soldiers. The Anonymous Life of St. Cuthbert refers to God's soldier, *militis*. Bede speaks of Cuthbert as an athlete and of his life as a warfare. Cuthbert seeks out waste places as a scene of battle. His withdrawal is not to seek peace but battle, the contest that is the way of



The Church Impotent sells at St. Mark's Bookstore for \$25.00 plus \$3.00 P/H.

life of a hermit. Monks were "the champions of the Church who carry on the battle with evil spirits, and with the spirit of evil in the world. They are forever engaged in a wrestling match with their own passions; they are running a race for which they expect an incorruptible crown; the world is the arena in which they engage in a spirited contest with all that is opposed to the will of God. The monastic life was an agonic life, one of conflict. The monk did not flee from human society to find safety in solitude, but like the hero went out into the wilderness to confront the forces of evil and fought them to rid himself and the world of all traces of evil.

The monk underwent an initiation to prepare him for the battle. The reception of the candidate was regarded as a mystery, a *mysterion*, closely parallel to the initiation of baptism. The baptismal creed had a threefold affirmation of the Trinity and a corresponding threefold rejection of the world, the flesh, and the devil. Parallel to the baptismal liturgy, the monastic profession according to the customs of St. Pachomius required a threefold "renunciation of the world, his parents, and himself." This may be the root of the medieval definition of monasticism as the life of poverty, chastity, and obedience. The candidate received a new identity as part of his initiation and was given a new name and new clothes, the habit of the professed religious. Monastic profession is a rebirth and like baptism and martyrdom causes the remission of sins.

Monasticism set the spiritual tone of Christianity for the millennium after the age of the martyrs and before the rise of scholasticism. The greatest pope of this age was a monk, Gregory, and his greatest work was a commentary on spiritual struggle, the *Moralia in Job*. Monasticism is not unique to Christianity: there were Jewish monks, the Essenes, and there are Buddhist monks. The spiritual man is known in many religions, and his life is a quest for initiation into the mysteries of life and death, the attainment of full manhood and masculinity. This pattern of spiritual life was comprehensible to all men, even if they did not choose to follow it. It was not seen as effeminate; it was a life of struggle and combat against invisible foes and one's own irrational fears and vices, both deadlier than any human enemy. §

Presbytera Ruth Uhl and sons, Robert Andrew, Thomas, & back row, Stephen and John. The Revd. Luke Uhl was not present at St. Mark's that Sunday because he serves as Chancellor of the Greek Diocese of Denver and was on Diocesan business with Metropolitan Isaiah.



Mr. John Robinson at the mighty Wicks in preparation for his Recital.

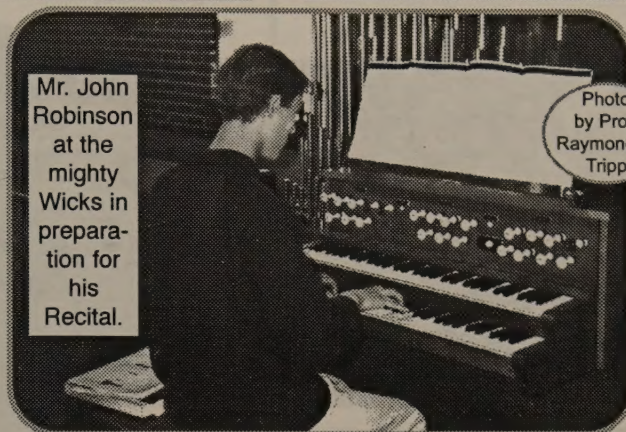
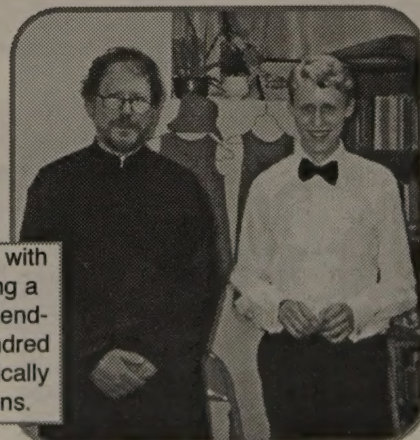


Photo by Prof. Raymond P. Tripp

Presbytera Kim Miller with children Luke, Matthew, and Karla and parents Ed and Jody Oppermann. The Millers usually spend several days in Colorado each summer for the wholesome climate and spiritual benefits of the 'high country.'



Mr. John Robinson with the Rector following a splendid Recital attended by over one hundred of Denver's acoustically advantaged citizens.





The Assumption Day Picnic, 15 August, attended by about ninety of St. Mark's faithful and their friends. Thanks to the Wardens and Vestry!





September 1999

on Tue Wed Thu Fri Sat

			1 St.Giles, Abbot 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass	2 St.Stephen, King & Confessor 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong	3 feria 7:30 AM Matins 8:00 AM Mass	4 St. Gorazde of Prague, Bishop & Martyr 7:30 AM Matins 8:00 AM Mass 5:00 PM Confessions 6:00 PM Evensong
5 XIII Trinity 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong 5:00 PM Latin Club	feria	7 feria	8 Nativity of the Blessed Virgin Mary 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass	9 St.Gorgonius, Martyr 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong	10 feria 7:30 AM Matins 8:00 AM Mass	11 Ss Protus and Hyacinth, martyrs 7:30 AM Matins 8:00 AM Mass 5:00 PM Confessions 6:00 PM Evensong
12 XIV Trinity 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong 5:00 PM Latin Club	13 St. Cyprian of Carthage, Bishop & Martyr	14 Exaltation of the Holy Cross 7:30 AM Matins 8:00 AM Mass	15 Ember Wednesday 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass	16 St.Ninian, Bishop & Confessor 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong	17 Ember Friday 7:30 AM Matins 8:00 AM Mass	18 Ember Saturday 7:30 AM Matins 8:00 AM Mass 5:00 PM Confessions 6:00 PM Evensong
19 XV Trinity, St. Theodore of Canterbury 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong 5:00 PM Latin Club	20 Vigil of St. Matthew	21 St. Matthew, Apostle & Evangelist 7:30 AM Matins 8:00 AM Mass	22 Ss. Maurice & Companions 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass	23 Saint Adamnan, Abbot of Iona St.Linus, St. Thecla 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong	24 feria 7:30 AM Matins 8:00 AM Mass	25 feria 7:30 AM Matins 8:00 AM Mass
26 XIV Trinity, Ss. Cyprian & Justina 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong 5:00 PM Latin Club	27 Saints Cosmas & Damian, Martyrs	28 St. Wenceslas, Duke & Martyr	29 St. Michael the Archangel 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass	30 St. Jerome, Priest & Doctor 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong		

A Note of Thanks



I would like to thank all of the people who contributed to John Robinson's recent and highly successful visit to St. Mark's. Any order would involve invidious priorities, but needless to say music should come first. Alan

Rench and his brother, Evan, cleaned, adjusted, and tuned the

Pipe Organ immediately before John's arrival. The choir, Stuart Steffen, Michael Lansville, Ed Pinfield, and John Branson especially lent generously of their talents. Joe and Susan Mahan, Dan Crawford, Stuart Steffen (again), and Tom Colbert lent their hospitality, and Fr. John and Susan and Ted Eklund capped his visit with the presentation of icons. The Church Women, with Presbyteria Deborah, put on an elegant and memorable reception, and many parish members came and enjoyed John's recital. Clearly, John's visit was an occasion of genuine religious community. I have already heard from his father, that John cannot say enough in praise of his hosts and new friends.

Raymond Tripp

If you have an email address, you may receive a high quality 'PDF' copy of this LION as an email attachment. The LION may be viewed with Adobe Acrobat Reader™. We would be happy to deliver copies of the LION by PDF attachment, as it is prompt, efficient, and cost effective. Please email your request for fast electronic service to : wrdean@westernorthodox.com



The Mahans with Max and Bebe Greenlee and Natalie Lickteig at the Davis' ranch for the Vestry Retreat... one of the benefits of serving on the Parish Vestry.



Thanks to Margaret and Jack Davis III for hosting a wonderful Vestry Retreat at their ranch above Evergreen, Colorado. They are shown here on the front porch with Matushka Deborah.

The LION is not an official publication of any entity. It is produced for members only of St. Mark's Parish, Denver, Colorado. Subscriptions are \$10 per year for the USA and \$16 for Canada or Overseas. The Revd John Charles Connely: wrdean@westernorthodox.com, Rector and Dean of the Fruited Plain, Western Rite Vicariate, The Antiochian Orthodox Christian Archdiocese of North America, Greek Orthodox Patriarchate of Antioch and the East. Matushka Deborah is Staff Photographer. Check our World Wide Web site at:

www.westernorthodox.com

THE LION

1405 SOUTH VINE STREET
DENVER, CO 80210-2336

address correction requested



Churchwomen met at Rose Thomas' home in Idaho Springs to work on the Cook Book and other projects.

PAOI Library
2311 Hearst Avenue
Berkeley CA 94709
6/00

